DOCUMENT RESUME

ED 345 971 SO 021 648

AUTHOR Ristau, Karen M.; Rogus, Joseph F.
TITLE Leadership of and on Behalf of Catholic Schools. Catholic Schools for the 21st Century. Volume III.
INSTITUTION National Catholic Educational Association, Washington, D.C.
REPORT NO ISBN-1-55833-067-4
PUB DATE 91
NOTE 51p.; For related documents, see SO 021 646-651. Papers presented at the Convention of the National Congress on Catholic Schools for the 21st Century (November 6-10, 1991).
AVAILABLE FROM National Catholic Education Association, Publications Sales Office, Suite 100, 1077 30th Street, N.W., Washington, DC 20007-3852 ($2.50).
PUB TYPE Speeches/Conference Papers (150) -- Viewpoints (Opinion/Position Papers, Essays, etc.) (120)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Catholic Educators; *Catholic Schools; *Educational Development; Educational Needs; Educational Philosophy; *Educational Trends; Elementary Secondary Education; Futures (of Society); *Leadership Responsibility; Leadership Training; *Management Development; Religious Education; *Social Change

ABSTRACT

Part of a six volume series of theme papers commissioned for the National Congress on Catholic schools for the 21st century, November 6-10, 1991, this document contains two of the theme papers. In "The Challenge: To Provide Leadership within Catholic Schools" Karen Ristau examines how leadership is affected by socio-political factors in the United States, within the church, both universally and nationally, and by the general lack of confidence in education. Additionally, Ristau looks at who the followers are and reviews how leadership differs from management, in order to have a clearer definition and understanding of the present situation that may help to find more effective leaders. In the second paper, "Strengthening Preparation and Support for Leadership in Catholic Schools", Joseph Rogus focuses on leadership preparation and support. Two factors that relate most directly to this focus are explored: (1) the decreasing percentage of religious who staff the schools, and (2) the mixed messages received from bishops with respect to the future of Catholic schools. The document concludes with a study and discussion guide, and biographical information about the authors. (KM)

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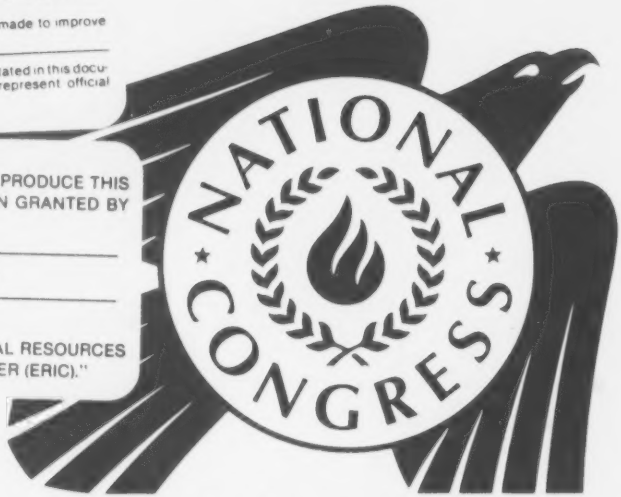

CATHOLIC SCHOOLS
For the 21st Century

THEME:

LEADERSHIP OF AND ON BEHALF OF CATHOLIC SCHOOLS

SO 021 048

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LEADERSHIP OF AND ON BEHALF OF CATHOLIC SCHOOLS

THE CHALLENGE: TO PROVIDE LEADERSHIP WITHIN CATHOLIC SCHOOLS

Karen M. Ristau, Ph.D., University of St. Thomas, St. Paul, Minnesota

STRENGTHENING PREPARATION AND SUPPORT FOR LEADERSHIP IN CATHOLIC SCHOOLS

Joseph F. Rogus Ph.D., Kuntz Professor of Education, University of Dayton

National Catholic Educational Association

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Joseph F. Rogus, Ph.D., Kuntz Professor of Education, University of Dayton

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INTRODUCTION

This six volume series contains the theme papers commissioned for the *National Congress on Catholic Schools for the 21st Century*, to be convened on November 6 - 10, 1991.

The National Congress is a jointly planned venture of the three departments of the National Catholic Educational Association (NCEA) directly associated with Catholic schools. With the enthusiastic endorsements of the executive committees and directors of the Department of Elementary Schools, Department of Secondary Schools and the Chief Administrators of Catholic Education (CACE), this unprecedented project is intended to revitalize and renew the climate of opinion and commitment to the future of Catholic schooling in the United States.

The purpose of the Congress can be described in terms of three broad goals. To *communicate* the story of academic and religious effectiveness of Catholic schools to a national audience that includes the whole Catholic community, as well as the broader social and political community. To *celebrate* the success of Catholic schools in the United States and broaden support for the continuation and expansion of Catholic schooling in the future. To *convene* an assembly of key leaders in Catholic schooling as well as appropriate representatives of researchers, business and public officials in order to create strategies for the future of the schools. These strategies address five themes:

The Catholic Identity of Catholic Schools; Leadership of and on Behalf of Catholic Schools; The Catholic School and Society; Catholic School Governance and Finance; and Political Action, Public Policy and Catholic Schools.

The eleven commissioned papers contained in these six volumes represent a common starting point for the discussion at the Congress itself and in the national, regional and local dialogue prior to the Congress.

Since the American bishops published *To Teach As Jesus Did*, their pastoral letter on Catholic education, in 1972, the number of Catholic schools in the United States has decreased by 19% and the number of students served by those schools has decreased by 38%. Simultaneously, a growing body of research on Catholic schools indicates that these schools are extremely effective and are a gift to the church and the nation.

This dilemma of shrinking numbers of schools and established effectiveness indicates a need to refocus efforts, reinvigorate commit-

ment and revitalize leadership at the national and local levels. Thus the idea of a national forum was conceived.

These papers will be useful in fostering a national dialogue, aimed at clarifying the current status of Catholic schools in the United States, and developing a set of strategies for the future in order to strengthen and expand the network of Catholic schools throughout the country.

A number of regional meetings will be held throughout the country prior to the National Congress. These meetings will have a purpose similar to the Congress and be committed to the same three broad goals. They provide opportunities for large numbers of persons involved in and committed to Catholic education to read the theme papers, discuss the identified major issues, and develop written summaries of these discussions, using the study guides included in this series. These meetings will insure the broadest possible participation and strengthen the linkage between national strategies and local action on behalf of Catholic schools.

Delegates to the National Congress will be present at each of the regional meetings. NCEA staff and Congress Planning Committee members will be available to serve as resources and presenters. The results and recommendations from all regional meetings will be included as agenda for the National Congress.

This input from the regional meetings will allow the National Congress to be more representative of the total Catholic community. Consequently, the Congress will be more effective in representing the needs of Catholic schools and thus more able to develop effective and realistic strategies on their behalf. Regional meetings will be held after the Congress as an additional means of strengthening the linkage between national and local, strategy and action.

As Father Andrew Greeley has observed in his research and commentators are so fond of repeating, Catholic schools are most needed and most effective during times of crisis and stress. In the world of the 21st century—with its increasing population, dwindling of already scarce resources, and persistent growth in the gap between rich and poor - collaboration may not come easily. The present conflict in the Middle East being the most visible example. At the same time, rapid and largely unexpected changes in Eastern Europe remind us that the human spirit cannot be kept permanently imprisoned by those who deny the persistent presence and power of the Spirit. Catholic schools which are true to their mission can provide powerful and influential awareness, gentleness and collaboration. They can serve as models for schooling in the next millenium.

The six volumes in this series are:

Volume I: *An Overview*, containing summaries of all eleven papers.

Volume II: *The Catholic Identity of Catholic Schools*, with papers by James Heft, SM and Carleen Reck, SSND.

Volume III: *Leadership of and on Behalf of Catholic Schools*, with papers by Karen Ristau and Joseph Rogus.

Volume IV: *The Catholic School and Society*, with papers by Frederick Brigham, John Convey and Bishop John Cummins.

Volume V: *Catholic School Governance and Finance*, with papers by Rosemary Hocevar, OSU, and Lourdes Sheehan, RSM.

Volume VI: *Political Action, Public Policy and the Catholic School*, with papers by John Coons and Frank Monahan.

A number of acknowledgements must be made. Without the commitment, energy and flexibility of the authors of these papers, there would be no books. They were always willing to be of assistance. Ms Eileen Torpey, general editor of the series, brought an expertise and sense of humor to the process. Ms Tia Gray, NCEA staff, took the finished manuscripts and put them into an eminently readable design format.

Special acknowledgement must go to the Lilly Foundation, without whose funding this project would not have been possible. Catherine McNamee, CSJ, president of NCEA, who allowed the human and financial resources of NCEA to be utilized for this undertaking, expressed continuing interest in the Congress and provided personal encouragement to those working on the project. Michael Guerra, Robert Kealey and J. Stephen O'Brien, the executive directors of the three sponsoring NCEA departments who conceived the project, have continued to work tirelessly for the success of this planned intervention on behalf of Catholic schools. They would be the first to acknowledge that there are many more whose present leadership is an essential element in explaining the current success of Catholic schools and whose future leadership will shape the schools in the next century. A special note of thanks is due those who issued the call to bring us together. They are eloquent role models for any who wish to be a part of this unprecedented effort on behalf of Catholic schools.

Paul Seadler
Project Coordinator
National Congress on Catholic Schools for the 21st Century
January, 1991

THE CHALLENGE: TO PROVIDE LEADERSHIP WITHIN CATHOLIC SCHOOLS

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Introduction

Catholic educators share the widespread concern about the state of leadership in the United States when they, along with those in the fields of business, politics, finance and public education ask for better leaders, for people with clear ideas and firm values who will help others understand the present predicament and find the way. Bookstore shelves are filled with texts about leadership, most decrying the lack of effective leadership; some exploring the reasons for the small number of good leaders; fewer offering remedies for the situation.

There is general agreement that Catholic schools do a very good job; nonetheless, in many localities they are an endangered species. Conventional wisdom attributes the present plight to the shift from religious faculty to lay staff, changing demographics, lack of clergy support, insufficient money and decreasing commitment from parents. Many accept these changes as fatal and seem paralyzed in the face of them. Another dimension that contributes to the Catholic school situation is one not frequently mentioned because it may be seen as

a criticism of people who have given their lives and work very hard in the church. It is that there is a lack of leadership, both in numbers and quality, in Catholic education and the prospect of having strong leaders for the future seems dim unless action is taken. Although effective changes are occurring in some places, remedies have not been widely offered.

More effective leadership is unquestionably a necessary ingredient to the solution. Archbishop Joseph Cardinal Bernardin of Chicago clearly spells out what is needed for the continuation of strong Catholic schools.

The first is visionary leadership...In the fast- changing and highly competitive world in which we live, we must have—on both the diocesan and local levels—strong leaders who believe in and are able to articulate in clear and emphatic terms the mission, the purpose of Catholic education...Moreover, these leaders cannot be afraid to act, to make the decisive choices that are necessary to build a future. And finally, they must be confident enough to proclaim humbly and honestly the real contributions which Catholic education makes to the Church and society (1989).

The criteria for effective leadership can be found within Bernardin's statement. Leaders are those who hold a strong belief about what needs to be done and why it should happen; they see ways to get things accomplished. They are risk-takers with only a bit of sensible fear about the future. Stories abound about these kinds of people in the early years of United States history and in the founding of Catholic education as well. Our heroes and heroines and their deeds are well known. Is it possible that none of these people are around any more or, as Bennis (1990) asks in his book, *Why Leaders Can't Lead,* is there really a conspiracy against leadership now? To find answers to this question, it is important to place the current dilemma in its context. The problem exists in the midst of a broader and more complex setting. The potential for leadership is affected by socio-political factors in the United States, within the church, both universally and nationally, and by the general lack of confidence in education. It is equally as important to look at who the followers are and also to review how leadership differs from management. It is possible that with clearer definition and understanding of the present situation, a way out of the thicket can be discovered.

Leadership and Management

Some working definitions and clear distinctions between management and leadership will provide a common ground for further discussion of the major theme of this paper. Examining the processes of both make evident the argument about the lack of leadership in the whole country, in education in general, as well as in Catholic education. It is more than likely that there are good managers in fact, some very good managers—but a shortage of true leaders. Writers and

thinkers in this field have wrestled with the distinction between the terms managing and leading, either agreeing that there is a difference or claiming that only a blurry line separates the two terms. Some use the words interchangeably. However, there is a difference, which is important to understand.

The easiest way is to recall the root origins of both words. Manage comes from a word meaning "hand." Managers handle things. They take care of the business, see that things are done; they hire people, file reports and balance budgets. Lead, on the other hand, comes from a root word meaning "to go." Leaders 'know where to go'; they go first and get others to want to go along, too. In *The Pyramid Climbers,* Vance Packard (1962) supplies a helpful definition of leadership. "In essence, leadership appears to be the art of getting the other to want to do something you are convinced should be done." One of the distinctions that Kouzes and Posner (1988) make focuses on the "to want" part of that definition.

If there is a clear distinction between the process of managing and the process of leading, it is in the distinction between getting others to do and getting others to want to do. Managers, we believe, get other people to do, but leaders get other people to want to do (p. 27).

In his recently-published important book, *A Force for Change: How Leadership Differs from Management,* John Kotter (1990) discriminates between the two. His explanation of what managers do and what leaders do is a "by your fruits you shall know them" list worth studying:

A. Managers

1. **Plan and budget**—setting targets or goals for the future, typically for the next month or year; establishing detailed steps for achieving these targets; allocating resources to accomplish those plans.
2. **Organize and staff**—establish an organizational structure and set of jobs for accomplishing the requirements; staffing the set of jobs with qualified individuals; communicating the plan to those people; delegating responsibility for carrying out the plan and establishing systems to monitor implementation.
3. **Control and solve problems**—monitoring results, both formally and informally, by means of reports, meetings, etc.; plan and organize to solve problems.

B. Leaders, on the other hand, do some very different things. They

1. **Establish direction**—develop a vision of the future, often distant future, along with strategies for producing the changes needed to achieve that vision.
2. **Align people**—communicate the direction to those whose cooperation may be needed so as to create coalitions that understand the vision and who are committed to its achievement.
3. **Motivate and inspire**—keep people moving in the right direction despite major political, bureaucratic and resource barriers to change by appealing to very basic, but often untapped human needs, values and emotions. (In the acceptable definition of leadership, the leader is one

who inspires people for good.)

Organizations need both leaders and managers to be effective. The work of both is important. It is possible in small organizations, such as parishes and schools that the work of both managing and leading is done by the same person or at least is expected of the same person, even though leadership is not always positional. Nanus (1989) thinks that most large American institutions are overmanaged and underled. The management tasks are getting done, while the work of leadership is left undone. A contributing factor to this condition is the excellent job university graduate schools have done in training managers. The skills of managing are easier to define and easier to teach. Many people can learn to be good technicians, to organize work, to control the budget and materials, to use time wisely, to interview and supervise people for work, to redesign the organizational chart. Most people can learn to control and direct others, can issue orders, procedures and policies with some level of success. Schools of management and education feel confident teaching these skills to people with basic talent for this kind of work.

Leadership, on the other hand, belongs in the nonrational dimension. The language of metaphors often is used to explain leadership since reasoned language fails to capture the meaning. Leadership is one of those tacit things; one knows it when one sees it. It is much like trying to adequately define "love" or "hope." There are hundreds of attempted definitions. Because no one definition quite captures the whole meaning, people keep working at it. Yet, people know what love, hope and leadership are. There are lists upon lists of the qualities and traits of leaders. Nonetheless, a person may be missing some of the prescribed qualities and still be accepted as a leader. One can try to do everything on the list of "what leaders do" and still be a failure. There is no fail-safe recipe for leadership. There is no sure way to develop a vision of the future or to motivate and inspire people. Teaching and learning about leadership becomes more problematic, though not impossible.

Two sets of authors, Bennis and Nanus (1985) and Kouzes and Posner (1987) interviewed a wide variety of people in leadership positions. They asked them how they saw leadership, what they did and when they thought they were leading well. From these interviews, both sets of writers draw conclusions that are extremely helpful in understanding what leadership is and how precisely it differs from other activities.

Kouzes and Posner list five practices common to successful leaders:

1. Challenging the process
2. Inspiring a shared vision
3. Enabling others to act
4. Modeling the way
5. Encouraging the heart.

Bennis and Nanus suggest effective leaders use the following strategies:

1. Attention through vision

2. Meaning though communication
3. Trust through positioning
4. The deployment of self

Leadership is recognized in people who possess vision, an image of a possible and desirable future formed through paying attention and asking questions about the status quo. They communicate the vision and meaning of the organization's work and not only do they include others, but they also get others to join in. Leaders have clear intention. Others know exactly the leader's position and what they believe in; they see those beliefs modeled, and they encourage others to want to do. They "empower" others. Leaders believe in the saying of Lao Tzu:

> Fail to honor people
> They fail to honor you,
> But of a good leader, who talks little,
> When the work is done, the aim fulfilled,
> They will all say, "We did this ourselves" (cited in Seldes, 1966, p. 398).

The American Paradox

It would be difficult to name more than a few outstanding leaders in this country today. Where are the people who have ideas for a better world for all and inspire citizens to noble deeds? There have not been strong political candidates running for office. Major political party nominees have not captured the imagination of and motivated already apathetic voters. After a series of scandals, Watergate, illegal covert activities, and unethical business deals conducted by congressional members, citizens have lost trust in public officials as well. Warren Bennis (1990), describing the United States as "the biggest, most mindless, and clumsiest corporation of all," worries that citizens "can't find either the head or the heart" of our government. American business has suffered in recent years from lack of leaders' vision and understanding of changing markets. The ecological systems of the globe have been neglected, and greed has been allowed to ruin many natural resources. Education has done little better. The average lifespan of college presidents, school superintendents and state department leaders has been short.

While there is an acknowledged deficiency, James MacGregor Burns (1978) reminds, "One of the most universal cravings of our time is a hunger for compelling and creative leadership." If this is true, why is there a near void? Cronin (1984) offers a possible reason. He says that as a society, people are ambivalent about leadership. People want strong leadership, but they have made it almost impossible for someone to be a leader. They tend to resent those who choose to lead and offer only suspicion and criticism of their words and activities. It is a love-hate relationship. Warren Bennis (1990) believes it is harder than ever to lead in America today. He suggests circumstances conspire against

leadership. Entrenched bureaucracy, commitment to the status quo, tension between individual rights and the common good, the narcissistic children of the "me" decade, narrow, short-term vision instead of a view of the long range, and social forces, which cause individuals to feel helpless to affect anything beyond their own private world, all contribute to a climate which makes leadership nearly impossible. The most frightening part of *Why Leaders Can't Lead* is Bennis's agreement with Cronin's theory that people do not seem to want leaders.

> There is, then, no doubt that we could do better, but considerable doubt as to whether we want to, and so we are destined to drift on dreamlessly, secure in our cocoons of self-interest (p. 41).

Catholics are an integral part of American society—more so than at any other time. During the early part of U.S. history and during the time of great immigration, Catholics understood that the Catholic identity made them a group just a bit apart. They were "God's people" under attack. Now, Catholics are part of the mainstream and as such, fit into any description of what it means to be American. Catholics sit in boardrooms, at the head of organizations, in positions of political influence; they participate in the development of policy and run businesses. They have become part of the entrenched bureaucracy, of the "me" generation, of those with narrow vision and lack of concern for the greater good. If there is apathy about the development and support of effective leadership, Catholics are as much a participant in and shaper of this American culture as anyone else. They are to blame, too, and must ultimately be contributors to the solution for better leadership.

Church Leadership

While serving the local church, Catholic schools are part of a larger whole, the universal church. To understand the leadership dilemma in the schools, it is necessary to ask some questions about leadership within the church itself. If circumstances conspire against leadership in other places, is there a leadership conspiracy within the church, too? How can one be a leader in the church, in the American church?

As an organization, the church presents some interesting challenges for leaders. From an organizational theorist's point of view, not a theologian's, the church looks like many other organizations and quite unlike them as well. The church has an organizational chart dictated by its constitution. It is clear who does what and who makes specific decisions within a hierarchical structure. There are administrative personnel guiding the purpose of the institution.

The ways the church is unlike other organization adds a curious layer. The church is both an organization and a belief system. The belief system adds a dimension of power and authority above what usually exists in other organizations. There is a very clear way to belong and to act. The belief system allows some individuals to be more important than others within the organization and gives them a

legitimate right to perform certain duties and hold exclusive offices. Even though church documents state otherwise, in actuality, some people belong in the front of the church, others in the back pew. Members accept this reality. The doctrine itself legitimizes the structure. Given both sets of overlays, organization and belief, how one should act as a leader becomes problematic. Good management is rewarded. Presenting new ideas, promoting different ways of doing things and asking questions about the status quo is not. The possibility of developing dynamic leadership in the American church calls for further study and discussion.

Education

Leadership in education is in no better shape than is the state of leadership in the United States. It is very difficult to be a leader in education. Education is currently undervalued and misrepresented in society. Recently, when an accreditation team inquired about consultation and the opinion of college faculty members toward the addition of a new degree program in the college's education department, a college administrator reported that no one cared, "It's only education." Classroom teachers fare no better. In the state of Minnesota, a few outstanding teachers are rewarded each year with a large cash prize by the Minnesota Chamber Foundation. A winner reports that her young nephew was quite surprised by the extravagance of the ceremony and the size of the monetary gift, commenting, "Why is it so much money? It's only for teaching."

Education is under siege (although some would say this has always been true). There has been a constant barrage of reform documents calling for better, more effective education in American schools. Critics complain that graduates of the American school system are not adequately prepared to work or contribute to society. Because the graduate apparently cannot read, write, spell or do mathematics, the country is a "nation at risk." The current and next generation will be unable to take the lead in international competition. Even though Catholic educators should question maintaining economic competitiveness as the purpose of education, they recognize the need for well-educated people, individuals who can think clearly, make wise decisions and contribute to making the world a better place.

True, the reform documents and resultant activity are aimed at public education. But the general feelings about the value and lack of success in education have a direct effect on Catholic education. While there are research reports which show that Catholic education is more effective than public schooling in a variety of areas—test scores, parent participation, student attendance, continuance to higher education, and meeting the needs of minority students—Catholic educators should not be satisfied. Obviously, bishops, priests and parents are not paying attention to research results. Catholic schools are far outperforming their public school counterparts in many areas of the country, yet parents are not choosing them and the "official church" is not

supporting them, and so schools are still closing. Then too, there are areas of the country where public schools are very good. Quality of the programs and excellent teaching are present. These good public schools wrestle to include values in the educational process as Catholic schools do.

Nonetheless, the general malaise continues in all education. It is fed by the popular press. Parents pay more attention to articles in garden-variety magazines than research reports. Parents are asking and expecting very specific answers about what educators are doing academically for their children. Catholic educators cannot ostrich-like ignore the reform documents and the effect they have had on the general opinion of American education. Catholic education gets lumped together with public education receiving the criticism. When actual reforms or "improvements" are effected (national agendas for education, recommended methods of teaching, even testing measures, legislated standards), they will find their way into the Catholic schools.

Where are the educational leaders? Everyone else has become an expert about education and feels justified to join in the criticism. The most vociferous critics are in state legislatures, controlling monies for public education. State task force members are busy designing teacher-proof curricula. Presidents and governors promise to lead education to a better place. What happened to the voices of those who know best about the teaching/learning process, about what it means to nurture and enhance the student's mind and develop the character of the young? Is is possible to be an educational leader in the midst of all this? Who will choose to do this?

Reconceptualizing the Definition of Leadership

In suggesting what might be done about leadership and the deliberate development of leaders, Catholic educators should understand what leadership means. Ideas about a great leader, one in a position at the "top," who has all the answers and who can make anything happen are out of date. The former concept of the "hero" and the "charismatic" personality do not work today. In fact, there may be good people at the "top," who are doing the wrong things well. There is a need for a new kind of leadership.

What people currently understand leadership to be is not wrong. It simply is not adequate to the challenge of a new age. Like an umbrella in a hurricane, the current concept is of some use, but does not provide enough coverage. A sturdier structure is needed (Nanus, 1989).

The Catholic school today is affected by emerging pluralism, a desire for full participation and a higher valuation of human independence and capability as much as are all other national institutions. There is a demand for recognition, involvement and sense of worth by both individuals and organizations. People ask for dignity, meaning and commitment. The issue is not control, but a dedication to developing

people and maximum delegation. The management books that taught leaders to be aloof, to keep workers off balance to increase motivation have become irrelevant. John Naisbitt and Patricia Aburdene (*Reinventing the Corporation,* 1986) describe today's workplace as "an environment for nurturing personal growth...a place in which top-down authoritarianism is yielding to a networking style and where everyone is a resource for everyone else." The new age of leadership should see the leader standing at the center of a dynamic system. The new system is circular. Leaders should see themselves not at the top, but in the center connected to those around them; not reaching down, but reaching out. The image of a web, of an interrelated structure built around a central point fits well. Nanus (1989) speaks about the need for leaders to be both the head and the heart. Helgesen (1990) speaks about the need for attention to both the efficient and the humane.

This model of leadership is aligned with the powerful message of Robert Greenleaf in *Servant Leadership* (1977) that the leader is seen as servant first. But, it is not the servant who is neutral, dull or immobile. It is the person Greenleaf describes as fully human.

> Servants, by definition, are fully human. Servant- leaders are functionally superior because they are closer to the ground—they hear things, see things, know things and their intuitive insight is exceptional. Because of this they are dependable and trusted...and they have the willingness to undertake the hard and high risk tasks of building better institutions in an imperfect world, who see the problem as residing in here and not out there (pp. 42, 45).

Developing leaders who understand and deal with new situations will build a stronger infrastructure than relying on traditional hierarchies and bureaucracies—but, this will have to be an effort of balance beam and tightrope walking to lead far in a church that is decidedly hierarchical.

Educating for Leadership

There always has been intense discussion around education for leadership. Can it be done? Can people learn how to be leaders? Who would be arrogant enough to understand such an all- encompassing subject well enough to teach it? People who still believe that leaders are born and not made would find teaching leadership skills unnecessary. Others would argue that leadership is elitist and no special training should be given to a select few. Since much about leadership is elusive and unscientific, what body of knowledge should be presented? All of these arguments are valid to a point, but they simply forestall the agenda. It is more than likely true that people cannot be taught to be leaders. But much can be and should be done. Cronin, in an article entitled, "Thinking and Learning about Leadership," offers an extensive list to consider.

- Anyone can be exposed to leadership, discussion of skills and styles, strategies and theories.

- People can learn about the paradoxes and contradictions and ironies of leadership.
- Students can appreciate the diversity and dilemmas of problem solving and organizational behavior. They can also learn countless problem solving strategies and theories and participate in role playing to sharpen their own skills.
- People can understand the linkage of ends and means; recognizing bad as well as good leadership. Students can learn from reading biographies about both the best and worst leaders.
- Learning opportunities exist to sharpen skills as a speaker, debater, negotiator, problem clarifier and planner.
- Much can be learned from mentors and intern participation.
- Would-be leaders need to get away from their own culture and examine how leaders in other circumstances go about the task.
- And most importantly students of leadership can make an appointment with themselves and begin to appreciate their own strengths and deficiencies. Personal mastery is important. So too the ability to use one's intuition, and to enrich one's creative impulses...they learn to cast aside dull routines and habits that enslave most of us. Would-be leaders learn how to be truly sharing and caring people—in their families, their professions and in their communities (p. 34).

It is possible to prepare people for leadership. It is impossible, however, to teach people how to act in every contingency. Therefore, well-educated people are needed — people who are well grounded in the liberal arts, who can think and make decisions, people who have vision and can align others and motivate them to action.

Immediate Needs— School Leaders

In simpler times, Catholic education may have needed only a few hundred people to fill all the major leadership positions. Now not just hundreds are required, but perhaps thousands are needed to steer the system through endless squalls, scanning the horizon for new opportunities and threats, interpreting accelerating change, global complexity and ambiguity. Catholic education needs—now, and in the immediate future—leaders who

1. know education and work in the service of education
2. know the " church"
3. understand the connection
4. have new ideas and

5. know what it means to lead.

To ensure the future of Catholic education, programs for leadership, scholarships and support for leaders are needed. Traditionally, the Catholic school system has not promoted the breadth and depth of education necessary for leadership. Education for leadership is not cherished. Seminars and workshops often have been deemed sufficient. They are not. Catholic educators should not be willing to settle for anything less than the best for themselves and for others. There are now degree programs (but probably not enough), which offer the occasion for leaders to study and reflect, not as a luxury, but as a commitment to life-long learning.

Even at some of the colleges and universities where these programs exist, support is shaky at best. Not only is there insufficient funding for students in terms of scholarships or tuition reduction, but also there often is little backing for the program from the institution of higher education itself. Without support and scholarships, the programs are too expensive for many; some too distant; others impossible for people with families to attend. People in higher education should continue to find ways to bring solid, thoughtful degree work to Catholic school leaders. Off-campus degree work, extension programs, the use of such technologies as interactive television should all be considered.

Dioceses and parishes should support mentor and internship programs for people with leadership potential, along with academic preparation. Too many Catholic school principals are placed in a very demanding position without any on-the-job training. Almost all public school principals are required in licensure programs to complete an internship, at least one semester to learn the work of administration alongside a practicing principal. Catholic school principals, who in most cases are expected to do all of the tasks of the ordinary public school superintendent with none of the accompanying staff, rarely get this experience. Learning from a role model and observing how others handle important challenges is far better than learning by trial and error. For the cost of one average teacher salary, a promising individual could begin some successful leadership experiences, and an effective principal could impart a way of thinking, acting and reflecting on educational leadership, while renewing himself or herself.

The church always has been good at building buildings. It is time to invest in people. Far too many people are solidly entrenched in a belief that this is a time of scarce resources. It simply does not have to be true. In parishes where there is life and hope and dreams, resources are always found. The history of the Catholic Church in America, particularly the history of Catholic education, proves this repeatedly. The past should reassure Catholics of ample resources for the future.

Future Preparation— Within Schools and Family

Educators bear a large responsibility for the development of leadership. Leadership can be promoted within and outside the regular classroom, if leadership is prized. Unfortunately, most students learn more from movies and television than they do in classrooms. Without much extra work, but with decided emphasis, students can learn leadership skills. Both in classrooms and in outside activities, students can learn a philosophy of leadership, interpersonal skills and strategies for problem solving. Too much schooling teaches children to be passive and dependent on adults. Dependence on fellow students is not allowed in many cases. Students are required to work by themselves most of the time. Classwork designed around cooperation and teamwork can enhance leadership skills and increase student confidence. Team captains and class officers are not enough. Students should be required to take turns leading or directing others. All students should have at least one or two leadership experiences during their school years.

Families have a responsibility as well. It may be up to the educators to help parents understand how to provide an environment which encourages leadership. Children should be urged to seek challenges and to understand that they have it in their ability to make the world a better place. Cynicism at home restricts children's thinking, as well as their ability to act. Parents also are the best people to demand that media act more responsibly in presenting leadership as valued and appreciated.

Community Attitudes

Christians are called to care about the health of public life as well as the health of our own institutions. To withdraw from this responsibility is not the message of Jesus. Christians are called to live fully amid the tension of our time. That means to develop the possibility of leadership in public organizations, in church and in education. There is the opportunity for growth and service for all. Leadership is not an elitist activity. Yet, many who could lead do not do so because of lack of community support. The final requirement for developing the leadership needed in the future is that society not make the task an impossible one. Institutions should not be allowed to become so complex that they are unmanageable, nor should those who are willing to lead be allowed to do so without support and encouragement. Perhaps in all this serious business, people would be better off to remember that leadership is about vision and meaning, about new ideas and going to new places. Educators might do well to heed the advice of Ray Bradbury (1984):

> If your meeting room, your board room or your office (take your pick) isn't a nursery for ideas, a rumpus room where

seals frolic, forget it. Burn the table, lock the room, fire the clerks. You will rarely come up with any ideas worth entertaining. The dull room with the heavy people trudging in with long faces to solve problems by beating them to death is very death itself. Serious confrontations rarely arrive at serious ends. Unless the people you meet with are funloving kids out for a romp, tossing ideas like confetti, and letting the bits fall where they may, no spirit will ever rouse, no notion will ever birth, no love will be mentioned, no climax reached. You must swim at your meetings, you must jump for baskets, you must take hefty swings for great or missed drives, you must run and dive, you must fall and roll, and when the fun stops, get out.

Conclusion

The challenge to provide leadership for Catholic education appears to be formidable. It will not be easy or instant. If the axiom, "grace builds on nature," once taught and well learned still holds true, then nothing can be left to chance. Particular effort should be given to the education and development of leaders for schools. That education should help leaders acquire a thoughtful view of the broader context in which Catholic education happens, provide an understanding of what educational leadership means in contrast to management, and supply the experiences to develop necessary skills. Retelling the stories of the heroic school founders can demonstrate to a new generation the value of taking a risk and trying new things, as well as encourage a renewed spirit for present leaders. In the hope of enhancing the quality of leadership, Catholic organizations can do a lot. A community, not a hierarchical structure, clear in its vision, in meaning, and purpose, offers rich opportunity for growth. Encouragement, modeling and especially, commitment to one another, will ensure the development of leadership.

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STRENGTHENING PREPARATION AND SUPPORT FOR LEADERSHIP IN CATHOLIC SCHOOLS

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Now understand me well—It is provided in the essence of things, that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary.—Walt Whitman

Introduction

While the Catholic school in the United States is first a school with a mission common to all schools, public and private, it has a most distinctive purpose derived from its place within the Catholic Church. The schools' distinctive mission is to promote among student learners a synthesis of faith and culture and faith and life. From this mission, the school and its leadership receive direction.

Those with leadership responsibility for Catholic schools have much of which to be proud. By measures of conventional school effectiveness, as well as those related to religious ends, the schools have performed well. Catholic schools are characterized by:

- high academic expectations

- high academic achievement
- dedicated faculty
- a supportive social environment
- effective minority student performance
- supportive parents
- a sense of student accountability
- support for the school's religious mission (Coleman, et.al., 1982; Bryk, et.al., 1984; Greeley, 1982; Yeager, 1985).

While working to address both common school and distinctive outcomes, Catholic schools have emphasized teaching the gospel message, developing communities in which persons support one another, and providing service to others. The formal curriculum has emphasized church teachings, church history and theology. Students have been engaged in a variety of liturgical celebrations; faculty and students have prayed together regularly; and emphasis has been centered on integrating church teachings within the disciplines.

It can be argued that the exceptional performance of Catholic school students on conventional school effectiveness measures is attributable in large part to the religious dimension of school life. Coleman (1989) asserts, for example, that the positive effects of Catholic secondary schools can be traced to the "social capital" created by the overlapping nature of school, parish and family, which enables the schools to demand more from their students—and get what they demand. While this issue may be debatable, the question of whether the Catholic school impacts the church-related behaviors of its graduates is not. Catholic adults who attended Catholic schools for eight years or more behave markedly differently than those who attended for a lesser period. Those who attended for eight years or more attend mass and receive communion more frequently; belong more commonly to parish organizations; score higher on measures of support for equality of women; view their fellow humans more positively; and are much more generous to the church (Greeley, 1990).

In summary, the data with respect to Catholic school effectiveness are positive on all fronts. This fact makes it difficult to comprehend how the future of Catholic schools can be uncertain. Regrettably, school decisions are not made simply from effectiveness data.

The factors that contribute to the future uncertainty of Catholic schools are several. They include: declining enrollments; increasing school tuitions; shifting demographics; a decrease in the percentage of religions who staff the schools; the increased costs of parish operation; the tendency of increasing numbers of Catholics to make church contributions based on needs they perceive, rather than on their ability to pay; mixed messages from church leadership on the place of the school in the church's educational mission; and an increasing percentage of Catholics who believe that those who use the schools should pay for them.

The focus of this paper is leader preparation and support. In this light, only the two factors that relate most directly to this focus will be explored: (1) the decreasing percentage of religious who staff the

schools, and (2) the mixed messages received from bishops with respect to the future of Catholic schools.

The single most powerful factor calling for a renewed focus on strengthening the preparation and support for persons in leadership roles is the increasing percentage of lay teachers and administrators who staff the schools. Bryk, Holland, and others (1984) capture the present state well in noting:

> The Catholic school community has been experiencing a quiet transformation for some time. The percentage of lay faculty has increased steadily each year over the last two decades. Lay persons now constitute 78 percent of the teachers. Our projections indicate that by 1995 most Catholic school faculties will be entirely lay (p. 32).

Data from *The Catholic High School: A National Portrait* reinforce this picture. Yeager and colleagues (1985) report that in 1983-1984, lay teachers constituted nearly 77 percent of the Catholic high school teaching force; in 1962, they made up only 30 percent. In 1962, 49 percent of Catholic high school teachers were women religious; in 1983 only 14 percent were women religious.

The effects of this shift are dramatic. Whereas in earlier days, one could assume that those who taught in Catholic schools, primarily religious sisters and priests, were well grounded in the study of theology, scripture, church teachings, and the role of the school in the church's educational mission, one can no longer make such an assumption. Few laypersons who teach in Catholic schools have a solid background in all of these areas. If prepared in Catholic colleges or universities, they likely possess a knowledge base in religion and philosophy, but seldom is that base centered on theology, scripture, and the role of the Catholic school within the church. For this reason, unless Catholic schools are effective in developing this background among their teachers, they run the risk over the long term of operating Christian, rather than Catholic schools.

Since teaching experience is a prerequisite by certification regulation for administrative appointment, and since most principals are hired from among teaching faculty, the problem of preparing lay administrators to carry out the Catholic school tradition is similar to that of preparing teachers. Again, one cannot assume that aspirants have an understanding of the Catholic schools' distinctive mission.

In summary, the backgrounds of laypersons who are now coming to teaching and administrative roles in Catholic schools are substantially different from those of the religious, who staffed the schools historically. These differences have strong implications for professional preparation programs, as well as for the support of those in administrative roles.

Related to the increase in the number of laypersons teaching within and administering the schools is another factor warranting scrutiny: the high degree of staff turnover in many Catholic schools.

Again, the data speak a powerful message! Turnover in elementary

schools is substantial and at the secondary level, it is dramatic. Data from *The High School: a National Portrait* (1986), for example, indicate that 54 percent of Catholic high school teachers have five years of teaching experience or less; only about eight percent of public high school teachers have fewer than five years' experience. An analysis of the characteristics of Catholic high schools with high turnover indicates that these schools have relatively: (a) lower salary schedules for new teachers with B.A. degrees; (b) lower maximum salaries for teachers with M.A. degrees; (c) fewer facilities and resources; and (d) smaller fringe benefit packages.

These data indicate that many teachers who begin their professional lives in Catholic schools find that they cannot afford to remain in Catholic school teaching. As they move to other positions, principals are faced with the challenge of filling the vacuum created by their movement; they must not only hire replacements, but also spend substantial energy inducting new faculty to the profession and to the school community. Energy spent on induction is energy that cannot be focused on questions of program quality that should be addressed.

The research on school effectiveness indicates that staff stability is an essential prerequisite to the maintenance of long-term program effectiveness. At present, many Catholic schools lack this stability, a fact that has implications for the recruitment, preparation, and support of school leaders.

A second factor calling for a renewed focus on strengthening the preparation and support of Catholic school leadership is the mixed set of messages received from the bishops with respect to the Catholic schools' future. This factor may appear distant from the issue of program preparation and support. It is not. The mixed messages are enormously important in influencing who enters teaching and administration in Catholic schools and who remains.

While the church has insisted vigorously on its obligation to the poor, many Catholic schools in the inner city have been closed in spite of data indicating that the schools have been most effective in addressing the needs of urban youngsters. These school closings have been accepted without outrage by the institutional church. This in turn leads critics such as Greeley (1990) to observe that Catholic schools are not as important to the ecclesiastical institution as they were at the time of the Vatican Council. Whether or not this perception is valid is not as important as the frequency with which it is held, and the perception is held frequently.

As noted in *Mixed Messages* (1987), the great majority of bishops see the schools as having value; they view Catholic school performance as satisfactory; and they see the schools as playing an important and essential role in the church's mission. However, they have not sold this perception with passion to the Catholic community. Understandably then, potential teachers and administrators are often hesitant to commit themselves to careers in Catholic schools. This spirit of tentativeness also affects persons on the job; it contributes to teacher and administrator turnover and thus, to the complexity of providing on-the-job

support for professional staff.

The problems associated with the factors examined, i.e., the decreasing percentage of religious on school staffs and the mixed messages, should be addressed in developing plans for strengthening the preparation and support provided for school leaders. Before addressing the planning issue, however, two preliminary tasks should be addressed. First, the concept "leadership" and the implications of the research on leader behavior for program action should be reviewed. Second, the school-related groups from whom leadership of and on behalf of Catholic schools can be expected should be identified. In addressing these two tasks, a conceptual framework will be developed for use in action plans.

Leadership Defined and Examined

Leadership has been defined in several ways. Stogdill (1974) notes that there are almost as many definitions as there are persons defining the term. The following definitions, narrow in focus, are used as the basis of deliberation on the role of leaders within Catholic schools:

> Leadership is behavior that causes individuals to move toward goals they find to be important and that creates in followers a sense of well-being (Alfonso, Firth, and Neville, 1975, p. 45).
>
> Leadership is a process in which an individual takes initiative to assist a group to move toward goals that are acceptable, to maintain the group, and to dispose of the needs of the group...(Boles and Davenport, 1975, p. 117).

Common to these definitions are: (a) the exercise of influence, (b) a focus on organizational outcomes (task); (c) an emphasis on group ownership of organizational outcomes; (d) the provision of affective support (consideration) for group members; and (e) the presence of structures and procedures to influence group movement toward the established outcomes.

Thousands of empirical studies have been conducted on the relationship between leader behavior and organizational effectiveness. Nonetheless, studies continue because no unequivocal understanding of the distinguishing characteristics of effective leaders (Bennis and Nanus, 1985) has evolved. Given the complexity of organizations, the difficulties from a design perspective in controlling for the many variables that affect leader behavior, and the problems indigenous to defining effectiveness across organizations with different purposes, it may never be possible in the abstract to respond prescriptively to the question, "What makes an effective leader?" However, the value of a growing knowledge base with respect to leader attitude and behavior that can serve as a guide to reflection and program planning should not be dismissed.

Studies in both school and corporate settings have yielded similar and, at times, common findings with respect to leader behaviors that

correlate positively with organizational effectiveness. These findings take on significance in that they arise from several studies carried out independently, in different settings, at different points in time, with different populations, and with different research methodologies, and yet yield similar findings.

Bennis and Nanus (1985) identify several categories of competency that distinguish effective leaders: (a) self-deployment; (b) empowerment; (c) attention through vision; (d) meaning through communication; and (e) trust through positioning. Hickman and Silva (1984) arrive at similar findings. These themes are implicit in Peters and Waterman's (1982) work, and they are similarly found in the research on leader performance in effective schools.

Because of the frequency with which these factors are noted in the research, they are used as a structure for explicating a series of observations with respect to effective leader behavior. The factors are addressed not in the order of ranked importance, but in a psychological order; that is, the presence of the first factor is viewed as a prerequisite to achieving the second, which in turn, is a prerequisite to the third, and so on.

Self-Deployment

Effective leaders know themselves and view themselves positively. They recognize their strengths and accept their weaknesses, and they nurture their abilities. They are capable of determining a "best fit" for themselves with respect to matching skill and job demands. They are able to accept people as they are, to approach problems in terms of the present, to treat those closest to them with respect, to trust others, and to go about their work without need for constant approval (Bennis and Nanus, 1985). They maintain versatility in their involvements and are patient with themselves (Hickman and Silva, 1984).

Seeing the "big picture," they are able to keep a perspective on what is important. They seek constantly to do what is right and what is needed (focus), do it "all out" in terms of energy (time), and put their psyche into it (feeling) (Vail, 1981).

Effective self-deployment is prerequisite to effective behavior in the second category, empowerment. The attitudes and skills associated with empowering others are among the most important to providing effective leadership.

Empowerment

Effective leaders work in transformational ways. They address themselves to followers' wants, ends, and other motivations, as well as their own, and thus they serve as a force in changing their followers' motive base (Burns, 1978). Transformational leadership occurs in such a way that leader and follower raise one another to higher levels of motivation. Their purposes become fused.

Maintaining a transformational perspective implies that leaders view their role as one of institution building, that is, of creating an

organizational culture that embodies a clearly-defined set of growth-oriented values. Leaders understand that all are involved in the search for meaning; they do organizationally what is possible to help each to find that meaning; and they work selflessly to assure concurrent focus on organizational priorities.

The notion of working selflessly is most important. The effective leader's primary intention is to free to organization and its members to grow to fullest potential. McClelland and Burnham (1976), in describing the highest stage of leader maturity, note that effective leaders lose their egotistic messages and wish to serve others selflessly. Joseph (1986) observes that effective leaders insist upon *gemeinschaft* relationships, in which they are content to give and serve in greater proportion to receiving and fulfilling egotistic desires. Peters and Waterman (1982) write that the leaders of excellent companies have a deeply ingrained philosophy that says, in effect: respect the individual, make people winners, and let them stand out. Maccoby (1981) reinforces this observation that effective leaders are able to give away power and let others share in the function of leadership.

Effective leaders appear to have internalized the notion, "Why we do what we do is more important than what we do, and why we behave as we do is what people learn from us." For this reason, they place more emphasis on strategy than on tactics (Sergiovanni, 1982). And, the orientation of the strategy most commonly encompasses a profound respect for people, equality, and interdependence.

Research on the factors of self-deployment and empowerment suggest simply that leaders are called upon to teach as Jesus did, that is, to live and work for others, and to take care of themselves personally and professionally, and to maintain a giving spirit. Focus on both factors is essential to working effectively toward creating and sustaining an organization's vision.

Vision

Vision is a mental journey from the known to the unknown, creating a future from a montage of hopes, dreams, facts, threats, and opportunities (Hickman and Silva, 1984). Effective leaders articulate a realistic, credible, attractive future for the organization, a condition that is better than what now exists. They are able to identify the opportunities and dangers associated with that vision; identify factors which are pivotal to its achievement; and sequence major events toward implementing the dream. They act on the vision and personify it; they repeat it time and again. The vision is incorporated in the organization's culture and is reinforced through the strategy and decision-making processes. It constantly is evaluated for possible needed changes.

Effective leaders further understand that if efforts to achieve the vision are to be successful, the vision must grow from the needs of the organization and be owned by those who are instrumental in its actuation. In short, as Bennis and Nanus (1985) note, the vision must become part of the social architecture of the organization.

Meaning Through Communication

Effective leadership is collective. Effective leaders understand that there is no leadership without those who follow. Thus, the primary task is to generate among others enthusiasm for and commitment to the vision. Leaders in effect, develop a sense of shared meanings which can serve to facilitate coordinated action; they get the message across to those who are to be affected by it, involve them in shaping and sharpening its focus, and then empower them to carry it out.

As the vision is being developed and defined, attention is simultaneously focused both on desired program outcomes (e.g., students will demonstrate knowledge of church teaching) and cultural values (e.g., faculty and students have high expectations of one another). To focus on one aspect of vision to the exclusion of the other is to invite mediocrity.

Trust Through Positioning

Trust binds followers and leaders together. It must be earned, and it tends to be earned through leader ability to overcome a measure of resistance, to behave predictably in the face of crisis, to address the needs of constituencies within and outside the organization, and to establish a set of ethical norms that governs behavior in the organization (Bennis and Nanus, 1985). Hickman and Silva (1984) identify patience as requisite to achieving this desired trust.

Once the vision is in place and action plans have been initiated, effective leaders keep the focus on the vision, hold to it in the face of adversity, reinforce behaviors that support the vision, provide redevelopment opportunities for those who show lack of commitment, hire new staff who appear in tune with the vision, and behave with integrity on all personnel and program matters.

Implications of the Messages of Research for Program Action

The messages of research on effective leadership have extensive implications for developing action plans to guide the preparation and support of Catholic school leaders. The messages suggest that:

1. Effective Catholic school leaders must have a clear vision of the school's reason for being; they must engage others to develop ownership of the mission; they must be patient and persistent in pursuing that vision; and they must keep themselves strong in order to keep working with others in empowering ways.
2. Preparation programs for school leaders must emphasize the development of competence in all five categories of leader behavior, identified by Bennis and Nanus. Inservice programs for practicing leaders must incorporate similar emphases.
3. As plans are made to follow up on this conference, these categories of competence should be used as a guide for monitoring behavior.

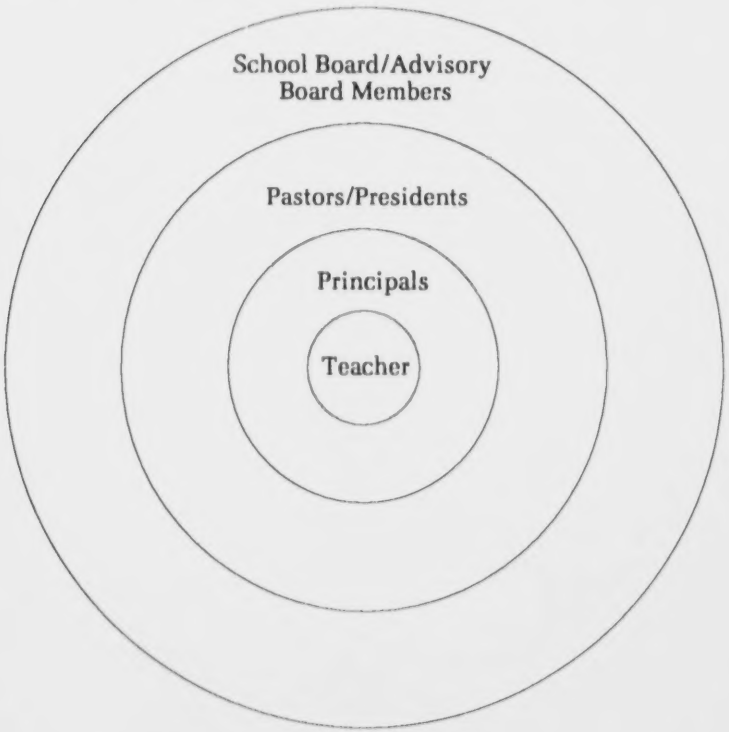
Leaders of/on Behalf of Catholic Schools

Leadership resides more so within persons than within roles. In most organizations, one can identify individuals who hold little formal authority but are enormously influential, and others who have a great deal of authority but make little impact on the quality of organizational life. Because all who are involved in the schools' functioning have potential for leading, these groups should be identified. At a later point, each of the groups should be involved in the design and/or implementation of action plans, if those plans are to be effective.

Catholic school leadership groups can be classified into two categories: those involved in the day-to-day management and administration of individual schools; and those involved in managing, supporting, and otherwise providing leadership to large numbers of local schools.

Figure 1 identifies leadership groups commonly identifiable at the local school level. Exceptions to the groups noted are common. Some dioceses, for example, have advisory boards rather than boards of education; and some high schools have no correlate to a president/

Figure 1 School Leadership Groups: Local Level



pastor. There are no doubt others; the specific exceptions aren't nearly as important, however, as the task of identifying for the local school community all who are involved in the school operation and to plan on involving those groups in action plans.

Figure 2 identifies another set of leadership groups, usually physically distant from the day-to-day operation of the local school, who impact actually or potentially on school operation. Again, the listing is illustrative, rather than comprehensive.

Figure 2 School Leadership Groups: Area, Regional, National Levels

Notable by its absence from both groupings is that of "Catholic University Faculty." This group has enormous potential for making impact within both categories, but has been omitted to emphasize its relative absence of intimate involvement.

Having explored the social context and the factors associated with effective leadership, and having identified the cast of characters involved in Catholic school leadership, the next step is to identify outcomes that can serve to focus action planning efforts.

Outcomes for Action Focus

Following are outcomes selected for focus toward strengthening the recruitment and preparation of leaders for Catholic schools and providing support for them at the level of implementation:

Local School Leadership

1. To recruit quality persons to the field of Catholic education and to increase our holding power with those persons once they join the field.
2. a. To strengthen the quality of leadership preparation for administrators of Catholic schools, and
   b. to strengthen the quality of program preparation (including a leadership emphasis) for teachers in Catholic schools.
3. To improve the quality of support provided to inservice teachers and administrators.

Diocesan, Regional, National Leadership

1. To encourage the U.S. bishops to take a strong public position on the role of the Catholic school in the church's educational mission.
2. To strengthen the partnership relationships between and among regional and national Catholic school support groups and the local schools.

Action Plans

Action plans are presented for each outcome. They are offered in a suggestive, rather than prescriptive spirit, with the intent of stimulating reader thinking and dialogue. Since the outcomes represent a response to systemic problems, they are unlikely to be addressed effectively unless all significant groups within the system have a role in their pursuit. Therefore, in addressing outcomes at the local school level, effort is made to involve leadership groups at the diocesan, regional, and national levels; for diocesan regional and national outcomes, local involvement is strongly suggested.

Plans To Address Local School Leadership Outcomes

• **Goal 1: To recruit quality persons to the field of Catholic education and to increase our holding power with those persons once they join the field.**

Effective schools do not exist without effective teachers and administrators, and schools that are effective remain effective only if there is stability among teaching and administrative staff. In this light, the challenge of attracting quality personnel and keeping them within the organization is critical to the continued effectiveness of Catholic schools.

The recruitment challenge is particularly complex. Even though most dioceses and schools are striving to improve the financial remuneration of teachers and administrators, they will never be able to meet the scale provided in the public sector. New approaches to faculty recruitment should be created that will attract persons willing to invest themselves in Catholic education, even if for a short time. Following are three notions that appear to have promise:

1. Develop a "Teacher Corps for Catholic Schools," a corps which would encourage men and women to devote all their energies to the Catholic schools for a limited period, such as one or two years.

As McCready (1989) notes, if five percent of the Catholic college graduates in any one year volunteered for such a program, the result would be 20,000 new teachers for parochial schools. The limited term of commitment might enable more people to experience work in the schools, and in turn, their involvement might produce a small group of long-term teachers. Needless to say, a teacher corps could not come to be without substantial funding, and thus the second suggestion.

2. Develop a national endowment fund for the support and development of Catholic elementary and secondary schools. One major emphasis of the fund could be to support teacher corps members, as well as their preparation; another could be to support the preparation of a limited number of persons seeking to make a mid-career change to teaching or administering in Catholic schools. As McCready (1989) further notes, if 16 percent of Catholics would contribute one percent of the annual income to the support of such a foundation, more than two billion dollars a year in new revenue could be generated. This would be an extremely useful resource. The bishops would have to take leadership of such a plan if it were to have any potential.

3. Encourage Catholic colleges and universities which prepare teachers to forge new partnership relationships with Catholic elementary and secondary schools, and within that relationship to develop creative approaches to recruitment and support for teachers and administrators. For example, if a particular high school, working in partnership with a university, could serve as a center for preservice teacher field experience, a substantial number of undergraduate students could work closely with experienced teachers over a four-year period. During this time, the undergraduates would receive socializa-

tion in the Catholic school community; their cooperating teachers might concurrently take graduate work at the university, preferably tuition-free. And, the relationship may help both to more effectively recruit new teachers and better keep the teachers who are in the Catholic schools.

These suggestions are just a beginning. They reflect, however, an important notion: change toward more effectively recruiting and maintaining quality faculty for Catholic schools is unlikely unless constructive action is taken on the diocesan, regional, and national levels. Furthermore, these efforts can be enhanced considerably if every Catholic college and university in this nation is called upon and answers the call to give of itself toward strengthening Catholic schools.

- **Goal 2a: To strengthen the quality of leadership preparation for administrators of Catholic schools.**

Strengthening the quality of leadership preparation requires a re-examination of both the content and process of preservice and inservice programming.

Certainly, Catholic school principals have many of the same needs as their public school counterparts. They need the competencies associated with classroom supervision, staff development, day-to-day administration, curriculum development, and the like. In addition, they should also understand the place of Catholic schools in the church's educational mission; have a grasp of the essentials of teacher formation; be able to relate scripture and church teachings to the curriculum; be able to apply the principles of effective development and principal-board relationships; and more.

Selected competencies essential to administering in the Catholic school are identified in Figure 3. Most of these competencies are not addressed in principal preparation programs at public universities, nor should they be; and they are seldom addressed in programs sponsored by Catholic universities. The reason for this latter fact is the absence at most institutions of a sufficiently critical mass of interested students to warrant a separate emphasis on Catholic school administration.

Content outcomes, such as developing understanding of church teachings and developing teacher formation programs can be addressed through course work, a relatively simple challenge. Process outcomes, however, such as developing spiritual growth plans and participating as members of a faith community, are addressable only through implicit curriculum; achievement of these outcomes constitutes the most complex challenge for preparation program sponsors.

Figure 3 Catholic School Principal Preparation: Selected Emphases

Process Focus: Leadership	Content Emphasis
SELF-DEPLOYMENT To pursue personal development through:	a. implementation of a spiritual growth plan b. study of church documents/teachings c. development of an inquiry orientation toward administration
EMPOWERMENT To empower others through:	a. creating a supportive school climate b. developing a strong faith commitment among faculty and staff c. creating hospitable space for all persons who work in the school d. involving faculty in decision making on program matters
VISION To state a clear vision of:	a. an effective Catholic school b. an effective teacher formative program c. an effectively functioning advisory board d. an effective development program
COMMUNICATING THE VISION To develop vision ownership among faculty, staff, and community by:	a. engaging in the planning process all who are to be affected by decisions made through the process b. being honest in explaining program decisions to others
POSITIONING To develop a sense of trust among faculty, staff and community by:	a. carrying out program demonstrating patience and persistence in plans b. developing political support for planned change efforts

Following are several suggestions for strengthening administrator preparation programs.

1. Efforts should be made to disseminate anew the guidelines developed by the National Catholic Educational Association (NCEA) for the preparation of Catholic school principals. Staffs of diocesan offices and professional associations should be urged to work collaboratively with representatives of Catholic colleges/universities located in their region to develop and maintain programs which, at least in a rough fashion, honor these guidelines. Diocesan offices might then appropriately urge that preference in hiring new administrators be granted to persons who complete these collaboratively-derived programs.

2. Since research suggests strongly that effective school administrators are persons who enjoyed teaching and were identified by others in the school setting as having substantial potential for administration, diocesan staff and local school administrators should take it upon themselves to encourage capable teachers who have administrative potential to enter administrative preparation programs.

3. Efforts on a national level (NCEA) to provide inservice materials to school administrators should be continued and expanded. The materials now available are excellent. In addition, national level support should be extended to summer inservice institutes for Catholic school principals. Strongest support should be reserved for programs that are consistent with the guidelines referred to in suggestion 1.

4. Efforts should be extended at every level to support research on Catholic school principals and the principalship toward strengthening the knowledge base that is available and helpful in recruiting, preparing, and supporting building-level administrators.

5. Working through diocesan offices to the extent practicable, NCEA should try to surface the needs of principals with respect to maintaining the school's uniquely Catholic character, and then do what is possible toward addressing those needs. The materials now made available to principals are excellent; new materials may be needed to address changing needs.

• **Goal 2b: To strengthen the quality of leadership preparation (including a leadership emphasis) for teachers in Catholic schools.**

The challenge of strengthening the quality of leadership preparation for teachers is grouped with the challenge of improved administrator preparation because effective teacher preservice should incorporate an emphasis, not only on effective teaching, but also on effective leadership. Unless the leadership potential of teachers is developed at the local level, an enormous resource for school and church effectiveness will have been wasted.

By today's definition, effective classroom teachers are reflective practitioners who know the research and the literature on teaching; they model the best practice in instruction; they are well grounded in their discipline(s) and are liberally educated; they place their classrooms in a larger social context; they understand alternative visions of

the school and how external political and cultural factors influence these visions; they demonstrate command of program regularities; and they have internalized the wisdom of daily practice.

In Catholic schools, teachers should model these behaviors and do much more. They should lead by example. They should, for example, teach in the spirit of Jesus; understand the place of the school in the mission of the church; work to empower each other to use their gifts; and demonstrate simplicity, humility, and caring in interacting with one another and the community. To best prepare teachers to behave in such ways, preparation programs should stress such outcomes and competencies, such as those noted in Figure 4.

Seldom are teachers prepared with such emphases for many of the same reasons that administrative preparation programs are lacking. The result is that few teachers are prepared upon certification to work effectively in the Catholic school setting.

Conditions surrounding preservice are unlikely to change, and they do not appear to be readily addressable. Therefore, heavy emphasis should be placed on staff development and formation programming for all teachers. This places the burden on leadership at the building, diocesan, regional, and national levels.

Following is a starter listing of approaches that might be taken toward more effectively addressing the leadership needs of Catholic school teachers:

1. Diocesan offices should require and professional associations should support the notion that all teachers in Catholic schools, within three years of joining the schools, shall demonstrate understanding of church teachings, scripture, the role of the Catholic school, etc. Teachers should be provided the inservice coursework needed to achieve this end, along with appropriate incentives, i.e., certification, salary increments, etc. Several dioceses have in place comprehensive plans for providing teachers with the essential background. NCEA might serve as a clearing house for disseminating information on such plans.

2. Catholic college/university diocesan school partnerships should be encouraged toward the goals of assuring that competent teachers are being prepared for Catholic schools and that those who complete preparation programs successfully have job placements, as well as an opportunity to do graduate study at reduced rates.

3. Catholic colleges/universities should be encouraged to offer summer courses, especially designed to address the needs of Catholic school teachers. Two-to-three-week classes, offered at convenient times at reduced tuition rates, could be positive incentives for veteran teachers to further pursue their own growth.

4. Principals should be encouraged to assure that teachers have extensive building-level involvement in decision making on matters of program and working conditions. Unless effective teachers are empowered to make decisions on matters important to them, they tend to leave for positions where they do have influence.

5. Efforts to support research on Catholic school effectiveness

Figure 4 Catholic School Teacher Preparation: Selected Emphases

Process Focus: Leadership	Content Emphasis
SELF-DEPLOYMENT To pursue personal development through:	a. implementing a spiritual development plan b. demonstrating increasing competence with the skills of effective instruction c. demonstrating an inquiry orientation toward teaching
EMPOWERMENT To empower others through:	a. carrying out the helping relationship with peers b. working with others toward the improvement of instruction c. working with other teachers through the curriculum review and improvement process
VISION To state a clear vision of:	a. an effective Catholic school b. the faith development process c. effective teaching d. the place of faculty in evaluating the school ethos
COMMUNICATING THE VISION To develop vision ownership among staff by:	a. working effectively with aselected group of peers to develop program ownership b. creating supportive norm among a group of peers
POSITIONING To develop a sense of trust among staff by:	a. demonstrating patience and persistence in carrying out action projects with peers b. developing political support for a planned change effort

should be expanded. Research involvement serves three functions: (1) it helps Catholic educators to better understand what they do; (2) it generates dialogue among staff on matters of school- wide importance; and (3) it provides additional marketing ammunition, which is helpful not only in relating with the external community, but also with prospective recruits.

• **Goal 3: To improve the quality of program support provided to inservice teachers and administrators.**

The first step in providing support to inservice teachers and administrators is to assure that the principal has the opportunity to behave as a leader. This means, whenever possible, that the principalship should be a full-time position. Where school enrollments are particularly small, the principal may carry a part-time teaching assignment in addition to administrative responsibilities.

What should be avoided is giving the principal responsibility for more than one building. The reason is simple. Effective leadership requires that the principal invest enormous time and energy observing classes, visiting with teachers, engaging staff in decision making, working on staff development plans, examining the curriculum, working to develop and strengthen the school climate, and a host of other development charges. In effect, the principal should have the opportunity to serve as a teacher of teachers. Effective teaching and leading require the presence of trust; and trust tends not to develop when leadership is available only on a part-time basis. In effect, a part-time principal can "keep school"; he or she is unlikely to provide effective program leadership to that school.

As an afterthought, it is worth noting that periodically, novices in the field rediscover the notion that hypothetically a school could be run by a team of teachers and that a principal is not essential. This is a powerful hypothetical notion. There is, however, no evidence to support the practice.

The full-time building administrator, working in concert with the diocesan office, can take several steps to support teachers. Following are a few starter suggestions:

- Provide an induction program for new faculty.
- Involve veteran staff in mentoring relationships with new faculty.
- Support faculty in carrying out professional development plans.
- Involve faculty and staff in decision making on program matters of importance to them.
- Involve faculty and staff in providing inservice for one another.
- Share with all faculty and community members the "good news" of the school's programs.
- Make time for faculty and staff to pray together as a community.
- Engage with faculty and students in planning the liturgy.
- Arrange for staff involvement in *Vision and Values* programming or a colloquia designed to promote value exploration and development.
- Create a matrix of staff competencies and share the matrix with staff so they might seek out one another when in need of help.
- Arrange "unscheduled" time at faculty meetings for faculty to work in helping one another.

These suggestions are hardly dramatic, nor were they intended to be. They simply reflect sound supportive practices. The same practices are appropriate in providing support for inservice administrators. They occur less frequently, however, on the administrative level. The

urgencies of administrative life commonly drive them to the background. The ongoing challenge to diocesan, regional, and national leadership is to do all possible to keep these growth behaviors in the foreground as they work with local school administrative staff.

Plans To Address Diocesan, Regional, and National Leadership Outcomes

• Goal 1: To encourage the U.S. bishops to take a strong position on the role of the Catholic school in the church's educational mission.

To instill greater confidence among Catholic school teachers and administrators in the future of Catholic schools, the bishops should make a strong, official statement reaffirming their commitment to Catholic schools and outlining an action agenda for the next decade.

In addition, the bishops should consider anew the suggestions of O'Brien (1987) that they:

1. Gather together selected priests, religious, and lay people with interest in the long-term development of the schools to discuss school finance and try to develop alternative financial plans.
2. Take seriously the question of federal aid and support an even more substantial lobbying effort than those in place toward obtaining aid for schools.
3. Promote the involvement of consultative educational groups on the diocesan and parish levels as a step toward providing increased local governance for Catholic schools. Governance is a key issue that can be addressed effectively only by people who have the authority and power to do so; namely, the bishops.
4. Support the inclusion of coursework on Catholic schools in the preparation programs for seminarians.
5. Develop ways to help priests' personnel boards screen priests before appointing them pastors of parishes with schools. Only priests who value schools should be appointed to parishes with schools.
6. Fund research on the effectiveness of religious education programs outside of schools. Without research, no one will ever know which programs work.

In addition, the bishops might:

7. Emphasize in their communications on the church's education mission the substantial body of research in support of the effectiveness of Catholic schools. Building on this observation, they might then challenge those who believe that approaches other than formal schooling can be more effective in addressing the church's mission to design and carry out research with respect to their hypotheses.
8. Work with NCEA, the U.S. Catholic Conference, and other groups to support dissemination of data on Catholic school effectiveness. Begin with pastors, and request that they disseminate this information to parishioners.
9. Remind the Catholic community of the church's call to each of us that we "serve one another" and to emphasize one dimension of this call: that all have a responsibility to support the Catholic education of

the young, even when families are grown; for this is the least we can do to support the educational mission of the church.

• **Goal 2: To strengthen the partnership relationships between and among regional and national Catholic school support groups and local schools.**

A strong cooperative spirit exists among the groups who provide support for Catholic schools. From the smallest diocesan office to the offices of NCEA, staff work assiduously in providing assistance to local school teachers and administrators. This partnership spirit is difficult to sustain when partners are physically distant, understaffed, and underfunded, as is often the case with Catholic school support organizations. In this light, it is important that representatives of the major support groups meet periodically and strengthen their interrelationships by planning how to best coordinate delivery of services.

Those who should sit together periodically include diocesan office and professional association representatives, elementary and secondary school office representatives of NCEA, and others whose major concern is the promotion of Catholic school effectiveness.

As the participants enter the planning process, which may best be done on a regional basis, they should distance themselves from their present involvements, work on the assumption that the individual school is the most effective unit for bringing about program improvement, and carry out a process similar to the following.

1. At the diocesan level, first address the question: "What are the major challenges confronting our schools, which are addressable and with which do we need help?" Once these are identified, diocesan representatives should summarize the challenges, identify the level of help needed, and ask of the others, "Can you help us?"
2. Then, regional and national representatives might identify their needs and ask these same questions of each other and of diocesan staff.
3. The groups working together might then identify needs of the Catholic school community that have not been surfaced, and once these are identified, develop approaches for addressing them.

Such a process, or a variant, is essential to minimizing the potential for generating answers to questions that no one is asking; but more importantly, such a process reinforces the notion that Catholic educators are here to serve one another and that is best done by listening to one another and trying to be responsive. The needs assessment process is time consuming, but it is essential to building support, and the more Catholic educators can support one another, the greater the likelihood of delivering quality service to staff at the local school level—and that is ultimately what it is all about.

A Postscript

The purpose of this paper was to develop a starter set of suggestions for strengthening the patterns of preparation and support for leadership in Catholic schools.

Emphasized from the outset was the fact that Catholic schools have been remarkably effective. Those who have been responsible for providing leadership have done their work with distinction. Changes on a variety of social fronts, however, make it essential for us to review what we are doing and to consider ways of strengthening our efforts on both preservice and inservice levels.

To provide a conceptual framework to guide planning efforts, the literature on leadership was briefly reviewed and groups involved in providing leadership at local, diocesan, regional, and national levels were identified.

Program outcomes were then specified and a starter set of action plans developed. The plans were presented in the spirit of stimulating thinking and dialogue. It is hoped that these purposes were accomplished.

PEACE!!

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STUDY AND DISCUSSION GUIDE

LEADERSHIP OF AND ON BEHALF OF CATHOLIC SCHOOLS

I. Background Papers

The Challenge to Provide Leadership Within Catholic Schools:
Karen M. Ristau, Ph.D., Assistant Professor, College of St. Thomas, St. Paul, MN.

Strengthening Preparation and Support for Leadership in Catholic Schools:
Joseph Rogus, Ph.D., Kuntz Professor of Education, University of Dayton.

II. Some Basic Questions

Who are/will be the leaders in Catholic education?

How are/will they be empowered to exercise effective leadership?

How will the Catholic community identify, prepare, and support Catholic school leaders?

III. Discussion

1. To what extent do the Background Papers address the basic questions?

2. What questions are not addressed by the papers?

3. What new questions are raised by the authors of the Background Papers?

4. What is the group's reaction/evaluation of the current status of this issue? Do not confine your analysis to the materials in the Background Papers.

5. What is the group's judgment about desirable directions for Catholic schools in regard to this issue, and appropriate strategies for moving in those directions?

IV. Summary

1. *Clarification of the Issue* (a summation of responses to question 4: the current status of the Issue.)

2. *Strategy for the future* (A summation of responses to question 5: appropriate future directions.)

Discussion Leader_____Location_____Date_____

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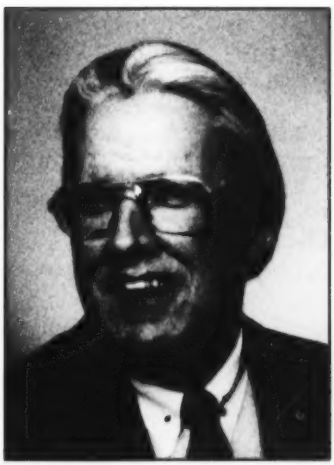

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